

A

SERMON

PREACHED IN S^t

MARIES Church in Oxford,

March xxv, MDCXII. at the so-
lemnizing of the happy inaugu-
ration of our gracious Sob-
eraine King JAMES.

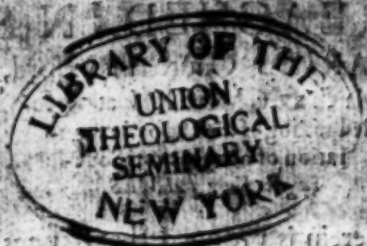
Wherein is prooued, that Kinges
doe hold their Kingdomes im-
mediately from God.

By

SEBASTIAN BENEFIELD D. of
Diuinitie, Fellow of Corpus
Christi College.

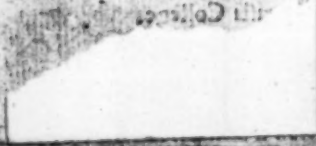
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NOV 11 1915

THEOLOGICAL SEMINARY
NEW YORK



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TO THE RIGHT REVEREND
FATHER IN GOD, Iohn, BY
THE DIVINE PROVIDENCE,
LORD BISHOP OF LONDON.

King Salomon, one of wisedomes
offspring, (*Right Reverend Fa-
ther*) hath said, *All rivers goe into
the Sea.* Some thinke they doe
it to doe their *homage*, and pay
tribute to that place, from whence
they received their beginning. May this little *Ser-
mon* imitate those rivers, it is all it careth for. It
had beginning from your *Lordship*, when the
fourth time you worthily bore the highest office
in our *Univerſitie*. For your request (even then a
command to me) gave it being. It now returns
as *homager* and *tributarie* to your *Lordship*, and is
glad that it seeth the light through your favora-
ble countenance. God almightie enlarge his
graces vpon your *Lordship*, and fill you with his

strength, that the Church of Christ here long en-
ioying you, may reioice to see the pride of many
her enemies through you abated. *From my study*
in Corpus Christi College. Septemb. 9. 1611.

Your Lordships, in all duty and service
to be commended,

SEBASTIAN BENEFIELD





Pfal. 137. Ver. 6.

Thou hast set him as blessings for ever.



King takes vpon him his Subiects person, to sing an *imium*, a victoriall song, a gratulatorie song, a song of thanksgiving for the manifold blessings derived from heaven by the King vpon the Subiect. This King was *David*: his Subiects the people of *Israell*: his Song this *Psalme*: the Blessings perpetuall.

Iob. for his seaven sonnes, when their feasting daies were, did early ^a every day offer seaven Holbeaultes, so many burnt offerings; for he thought, *It may be, that my sonnes haue sinned, and blasphemed God in their hearts: and might not David for his subiects offer vp his sacrifices, vitulos labiorum, the sacrifices of praise & thanksgiving vpon the like thought? It may be that my people haue sinned through their unthankfulnesse against God. God through my gouernement hath plentifully powred vpon my people his blessings: it may be, that now waxen fat, they regard him not to giue him thanks; therefore will I for them offer vnto him the sacrifice of praise.*

That Sacrifice was this *Psalme*. A psalme to be understood not only of the ciuill Magistrate, as some affirme; nor only of *Christ*, as others; but of the ciuill Magistrate, with reference to *Christ*. *David* was a type of *Christ*, and

his kingdome of Christs kingdome; his victories were but *Praludia*, as preambles or fore-runners of Christs victories. Therefore speaking of *David*, wee must ever haue an eye to Christ. And, as this people here acknowledgeth for their *temporall estate*, that the safetie of their king, was their safetie, and common ioy; so must it be acknowledged by vs, that vpon the victories of our head *Christ*, and his exaltation, dependeth our *spirituall wellfare*. Christs victories over sinne, death, and hell, are our victories, and haue freed vs from the curse of the Law; his resurrection is a cause of ours; his exaltation is our ioy.

This Psalm thus vnderstood (of *David* with reference to Christ, yet primarilie of *David*) hath 2. general partes. One is *an enumeration* of those many blessings, wherewith God had blessed *David*; and this part is continued for the first seauen verses.

The other is *a confession, or acknowledgement* of the power of God, whereby he dissipateth, and bringeth to naught the counsellis of the wicked. Let the wicked assisted with all the powers of hell, band themselues together to doe harme to the Lordes annointed; they shall find that there is a God, *Qui dat salutem regibus*, That giueth deliverance vnto kings, and rescueth *David* his servant from the hurtfull and cruell sword. The right hand of the Lord shall find them out, and make them like a fierie oven in the time of his anger. This confession of *David*s people beginning at the eighth verse, is concluded with an Epiphoneme in the 13. *Be thou exalted, O Lord in thy strength*, so will we sing and praise thy power.

Returne we to the *Enumeration* of the blessings wherewith God had blessed *David*; and wee shall behold the king filled with blessings from the Lord. He was filled with

ioy of heart for the strength and salvation of God, *verf. 2.* Whatsoever his heart could wish, or *lippes* request, that was graunted him, *v. 2.* Hee was prevented with liberall blessings, *v. 3.* A crowne of pure Gold was set vpon his head, *v. 4.* Life was given him, a long life, *v. 4.* Glory, dignitie, & honour in despite of his foes, were heaped on him, *v. 5.* Hee was appointed for blessings vnto his people, *v. 6.* and was made glad with the ioy of the countenance of the Lord, *rod.* And why was David thus filled with blessings from the Lord? Was it for any merit of his own? No. The 7 verse will tell vs why it was. It was for the sure trust & confidence he had in God and his mercies. *Because the king trusteth in the Lord, and in the mercie of the most high, he shall not slide.*

Out of this abundance of blessings, first settled vpon K. Davids head, & thence like Aarons ointment descending, *• Psal. 133* and sending forth sweet odoures of peace and prosperitie to the lowest of his people, much might be brought to fit this daies Solemnitie. This day hath God given vs opportunitie of meeting now the eighth time to celebrate it, to the glory of his holy name, to the honour of our religious Soveraigne, and to the comfort of his loiall subiects. To which purpose out of Davids store of blessings, I haue made choise of that which is in the former part of the sixt verse. *Thou hast set him as blessings for ever.*

The words you may call Davids exaltation. I obserue in them 4. Circumstances. The 1. is the author of this exaltation; God. The 2. the exaltation it selfe; David appointed king over Israell. The 3. the end of the exaltation; Blessings to his people. The 4. the continuance of the blessings; For ever.

Thou hast set him as blessings for ever.] Then; there is the author. *Hast set him;* there is the exaltation. *As blessings;* there

there is the ende. *For ever*; there is the continuance.

I will with all the speede I may, passe through these circumstances, that I may speake somewhat to the generall doctrine issuing hence; namely, that *kings hold their kingdomes immediately from God*. Whereof when I shall haue made some vse, it will be time to conclude. Till then I commend my selfe to God his gracious assistance, and your Christian patience.

Thou hast set him as blessings for ever. The first circumstance is the *autor of Davids exaltation*. The autor is God called in the first verse of this Psalm by his honourable title, *Iehovah, God*! *Excedit supereminentia divinitatis usitati eloquij facultatem*, saith *S. Austin de Trinitate, lib. 7. ca. 4.* The supereminency of the Deity passeth mans utterance; and therefore it is immediatly added, *Melius cogitatur quam dicitur*; we can better thinke then speake of God. Yet whē we consult with our deepest thoughts, we come short of apprehending that *incomprehensible Maiesie*. That of *S. & Hilarie* is as true as vulgar, *Certè hoc est Deus, quod & cum dicitur, non potest dici; cum astimatur, non potest astimari; cum comparatur, non potest comparari; cum definitur, ipse sua definitione crescit*. Out of doubt, whosoever shall goe about to search into the secrets and essence of the will of God, *E opprimetur à gloriâ*, and feare and shame shalbe his covering.

To such curious searchers; who to get themselves a name about their neighbours, will seeme to be Gods fellows, I commend the wise advise of *Sirachs sonne, c. 3. ver. 22. Seeke not out the things that are too hard for thee, neither search the things rashly, which are too mighty for thee; but what God hath commanded thee, thinke upon that with reverence, and be not curious in many of his workes; for it is not neede.*

ib. de pa-
& filij u-
ate, if that
be S. Hi-
et.

roy. 25. 18.

needfull for thee to see with thine eyes the things that are secret.
Such curiosity may further be suppressed by that of *Elihu*,
Iob. 36. 26. Behold, God is excellent, and we know him not: and
by that of *Jeremy*, cap. 32. 19. as the vulgar Latine makes
him speake, *Incomprehensibilis cogitatu, pur thought's compre-*
bend him not: and by that of *S. Paul*, *Rom. 11. 33.* *Anglicanus*
his waies are past finding out.

Wherefore that we be not *illicite curiosi*, more curious
then meete is, abstaine we from searching into such secrets
as God hath reserved vnto himselfe; yet that we be not
damnabiliter ingrati, as *S. Ambrose* speaketh, condemned
for ingratitude, let vs vse our best diligence to vnderstand
what God hath revealed of himselfe. For howsoever the
secret things belong to the Lord our God, yet the things re-
vealed belong vnto vs and our children for ever. Witnesse
the word of Truth, *Deut. 29. 29.*

It is revealed of God, the Father, Sonne, & holy Ghost,
who is ⁱ *unus atq. trinus*, as *S. Austin* styles him, *unus natu-*
ra, trinus in personis, a Trinitie in Unitie, and a Unitie in
Trinitie; that he is a ^k God of Gods, and Lord of Lords;
a God most ^h wonderfull, very ^m great, mighty, & terrible;
a God that ⁿ cannot be expressed by word, nor concea-
ved by thought; ^o of whom all the Angells in heaven do
stand in feare, whom all Dominations and Thrones doe
adore, at whose presence all powers doe shake. A God
in greatnesse infinite, in goodnesse Sovereaigne, in wisdom
wonderfull, in power almightie, in counsels terrible, in iudge-
ments righteous, in cogitations secret, in workes holy, in mer-
cie rich, in promise true, alway the same; eternall, everla-
sting, immortall, vchangeable. Thus haue yee the author
of *Dauids exaltation*. The exaltation it selfe followeth.

Thou hast set him blessings for ever. The Grocke bookes

^h De vocati-
on. Gentium
lib. 1. c. 7.

ⁱ Chemnit.
Loc. Theol.
part. 1. cap. 3.
pag. 62.

^k Deut. 10. 17.

^l Ecclus. 43. 29

^m Deut. 10. 17

ⁿ Ecclus. 43.

^o 31.

^o August. Soli
loq. cap. 24.

haue, ~~the~~, or, ~~don't~~, ~~with~~ ~~the~~ ~~same~~, Thou wilt giue him a blessing. So hath S. Hierome, so hath S. Austin. Such supereminēt lights of the Church cannot want their followers. But I may not forsake the fountaine. The Hebrew words doe thus sound, Thou wilt put him, or, thou hast put him (for the Enallage or interchange of those tenses is very familiar to that holy tongue) Thou hast put him blessings. *Posuisti eum benedictiones*. Supply the Ellipsis of the Preposition, and it will be, *Posuisti eum in benedictiones*. And whats that?

Some doe expound it by the contrary, *Poni, Dari, Esse in maledictionem*, may be said of one who is become so odious, and execrable, *ut nomen eius seruiat imprecationibus, & diris*, as if when you wish the extremitie of evil to another, you should say, God doe to him as hee hath done to such a one. I need not alleage Homers. ~~of~~ ~~the~~ ~~same~~ ~~kind~~ ~~as~~ ~~the~~ ~~above~~, nor any imprecations of the Poet against his *Ibis*, for instance. *In volumine libri*, in the sacred volumes we haue an example. The phrasewe haue *Jerem. 24. 9.* where concerning Zedechiah, king of Iudah, and his Princes, thus saith the Lord, *Dabo eos, I will giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prowerbe, and for a common talke, & in maledictionem, for a curse. I will giue them for a curse.* This is explicated, *cap. 29. 22.* where thus saith the Lord of hoasts, the God of Israel; *They of the captiuitie of Iudah that are in Babel, shall take vp this curse, and say; The Lord make thee like Zedechiah, and like Ahab, whom the king of Babel burnt in the fire.*

If this be the meaning of *Poni, Dari, or, Esse in maledictionem*, by the law of Contraries we may determine what it is *Poni, Dari, or, Esse in benedictionem*. *Poni, Dari, Esse in benedictionem*, may be said of one who is so happy, so prosperous, *ut sub nomine eius vota concipiantur*, as if when you would

Moller. in Pf.
28.

Moller.

would with all good to your friend, you should say, *so God doe to thee as he hath done to such a one.* So did Isaac say to Jacob, *Gen. 28. 4. God all sufficēt blesse thee, make thee to encrease, multiplie thee, and giue thee the blessing of Abraham. God giue thee the blessing of Abraham;* as hee blessed Abraham, so blesse he thee. According to this exposition, these words, *Posuisti eum in benedictiones*, doe carrie this sence, that such was the happy and prosperous estate of king David, *ut sub nomine eius vota concipiantur*, as if praying for our King, we should say, *God giue vnto him the blessings of David.*

A second exposition followeth; *Poni, Dari, Esse in benedictionem*, may be said of one, who is full and aboundeth with so greate plentie of all good things, that God may seeme to haue beene willing to poure out at once, all his beneficence vpon him. Turne your eies which way you will, and behold that man, you shall see nothing but as it were a mirrour of Gods bountie very liberally powred out. To this sence it is said of Christ his flocke, *Ezech. 34. 26. I will set them as a blessing eue round about my mountaine.* *Ponā eas benedictionem*: the abstract is put for the cōcrete. *I will set them as a blessing*, that is, *I will make the blessed.* *Eesai 39. 24.* it is said of Israel, that it shall be a blessing; and there the abstract is for the Concrete. It is *Iansenius* his observation, *Israel erit benedictio*, id est, *erit benedictum, vel benedictioe plenus*: which construction of his well sorteth with the verse following, *v. 25.* where it is further added of the same Israel, *The Lord of hosts shall blesse it, saying, Blessed be my people.* According to this exposition, these words, *Posuiisti eum benedictiones*, doe carrie this sence; God hath so appointed David, that he may be perpetually blessed, both in respect of God who endoweth him with immortallitie, and also in respect of men, of whom hee shall for ever bee praised.

In paraph.
Psal. 10.

There is a third exposition; *Pani; Dari, or, Esse in benedictionem*, may be said of one, who is blessed not only in him selfe, but is made also a blessing vnto others, by whome others also are blessed, and so account themselues. To this sense God saith vnto Abraham *Gen. 12.2. Thou shalt bee a blessing; that is, thou shalt be not only blessed thy selfe, but by thee shall others also be blessed: for so it followeth, v. 3. I will blesse them that blesse thee, and in thee shall all families of the earth be blessed.* According to this exposition, those words, *Posuisti eum benedictiones*, doe carrie this sense; God tooke David from a poore and meane estate, from a shepherds life, from *following ewes great with young*, *Psal. 78.70.71.* and exalted him to be king over Israel, and placed him in that throne for this end, that he might be for blessings to Israel his people. The end then of *Dauids exaltation*, is *blessings* to his people, and it was my third circumstance.

Thou hast put him blessings] *Blessings*, not *idolus*, as the 70 haue it, nor *Benedictionem* as the vulgar, a *Blessing*, but *ברכות* *blessings*, in the plurall number, to note the wonderfull abundance of Gods graces bestowed vpon the people through the king. The blessings bestowed vpon Israell through *David*, may bee reduced to three heads; one is the worship of God reconstituted in its puritie. 2. Deliverance from forraine enimies. 3. The restitution of iudgement and iustice. The worship of God was reconstituted in its puritie when David brought the arke of the Lord from the house of *Obed-edom* the *Gittite*, into the citie of David, *2 Sam. 6.12.*

Sam. 8.12. The deliverance from forraine enimies was wrought when David smote *Aram*, and *Moab*, and the childrē of *Ammon*, and *Edom*, and the *Philistines*, and *Amalec*, and *Hadade-*

zer

er the sonne of Rehob king of Zebah, and tooke from out their hand the bridle of bondage, 2 Sam. 8. 1.

That iudgement and iustice were restored by him, its not obscurely delivered, 2 Sam. 8. 15. where it is said that David reigned over all Israel, and executed iudgment and iustice to all his people. In these three heads consisteth the office of a good and godly King. Giue such a King, a King that shall promote the worship of God according to the word of truth; that shall bee victorious over all his enemies, that shall maintaine his subiects through iudgment and iustice, in peace and tranquillitie: Giue such a king (such a king you enjoy) and he shall be a parallel for our David here, and may as well bee said *Pani à Deo in benedictiones*, to be placed by God in his throne for this ende; that he may be for blessings to vs his people, and that *175* for ever, which is the continuance of the ende, and my last circumstance.

Thou hast set him blessings for ever. 175. In the Arke of Noe it is rendred *aternitati*, or, *in aeternum*; in the 70th *in aeternum*; in the vulgar Latine, *in seculum seculi*, for ever. Some take it to signifie for a long season, as *Psal. 18. 50.* Great deliverances god giveth unto his king, and sheweth mercy to his annointed, even to David, and to his seed for ever. For ever, that is, saith an expositor, for a long time, if you referre the words to David and his posteritie; but if you referre them to Christ, and those that appertaine to him, then it is put for all eternitie. So here, *Thou hast set him blessings for ever*; vnderstand these words to be spoken of Christ, and, *For ever*, is, *For all eternitie*; vnderstand them to bee spoken of David, and, *For ever*, is, *For a long season*. I have hitherto expounded these words as they are applicable to David; and accordingly doe take this last word, *For ever*.

Wilcox in
Psal. 6.

David was à Deo positus in benedictiones: he was set for blessings vnto his people. Blessings temporall and spirituall; temporall, as deliverance from forreine enemies, and the execution of iudgement and iustice for the peace, & quiet of his people: and spirituall, as the reestablisshing of the true worship of God, whereby his people might become Citizens of the Saints and of the houshold of God. In respect of the former, *For ever*, is for a long season, for Davids life time, which was Davids Ever; ever, whilest he swaied the scepter of Israel. In respect of the latter, *For ever*, is for all eternitie; for spirituall blessings continue after this life; *even for ever.*

Thus haue I past over my foure circumstances; the author of Davids exaltation, which was God; the exaltation it selfe, David placed in the throne of Israel; the ende of his exaltation, that he might be for blessings to his people; and the continuance of this end, *For ever.*

Was God the author of Davids exaltation? Did he appoint him to be king over Israel? Hence then ariseth this doctrine which before I promised to speake vnto, *Kings doe hold their kingdomes immediatly from God.*

A truth so vn moueably grounded vpon the word of truth, that it is strange it should bee controverted. The proofes of scripture that do concerne it, are either generall or particular.

A generall prooffe we haue Rom. 13. In the first verse it is said, *as beatus iustinus*, The powers that be, are ordained of God. Therefore the power of a king; of whom it is twise saide, ver. 5. that he is *Dei minister*, Gods minister; gods lieutenant, for thy wealth if thou do well; for vengeance, if ill. The like prooffe may be taken from Daniel 2. 21. where not only the taking away of kings, but also the setting of them

up, is avowed to be gods owne worke. The voice of wise dome crieth alowd, Prov. 8.15, 16. *By me kings raigne, and Princes decree iustice; by me Princes rule and the nobles, and all the iudges of the earth.* These proofes were generall.

The particular do consist in God his immediate designement of diverse vnto kingdomes. Of Saul, 1. Sam. 10. 1. Samuel tooke a vial of oile, and powred it vpon Sauls head, and kissed him, and said; Hath not the Lord annointed thee to be gouernour over his inheritance? Of Hazael, and Ichu, 1. Kings, 19. 15, 16. The Lord said vnto Elias; Go annoint Hazael king over Aram, and Ichu the sonne of Nimshibalt thou annoint king over Israel. Of Nabuchodonosor, Dan. 2. 37. O king, saith Daniel, thou art a king of kings; for the God of heauen hath giuen thee a kingdome. Of Salomon, 2. Chron. 8. 9. The Queene of Sheba saith vnto him, Blessed be the Lord thy God which loved thee to set thee on his throne as king. And to omit others, of David in my text, of whom it is also specially said, 1. Chron. 28. 4. That God did choose him, and delighted in him to make him king over Israel: and ver. 3. Psal. 21. that the Lorde did set a crowne of pure gold vpon his head. These proofes generall or particular, standing vpon so soveraigne autoritie, as Gods word is of, doe make good my propounded doctrine, namely, that kings do hold their kingdomes immediatly from God. Whereto I doubt not but I haue your full assent.

What neede then is there of any further insisting vpon this point? Surely none; were there not a generation of men, bearing in their foreheads the stampe of Christians, that cannot brooke any prooffe taken out of Scripture for the maintenance of any doctrine that may distast the bishop of Rome, or want his allowance. Tel such that

By scripture it is plaine that *kinges hold their kingdomes immediately fro God*; their reply will be; what tel you vs of *scripture*? Set aside the autority of the Church, the autoritie of the Pope, & we take scripture to be no better the a ¹ doubtful, vncertaine, and leaden rule; then a ¹ matter of debate; then a ¹ booke of discord; then a ¹ poore & kind of element; then a ¹ dub iudge; then a ¹ dead inke; then a ¹ inken diuinity; then a ¹ nose of wax; then a ¹ *Aesops fables*. Impious wretches: had they nor wiped all shame from their faces, they would uever haue laid such load of disgraces vpon Gods holy worde. Their Cardinall *Hosius* staies not here; he proceedes a degree farther. He comes a distinction of scripture, as it is v-
sed by themselves, whom they call Catholikes, and as by vs, whom they call Heretikes. His words are in the end of his third booke against *Brentius* his *Prolegomena*. The scripture, *quomodo profertur a Catholicis, verbum est Dei; quomodo profertur ab hereticis, verbum est diaboli*: as it is alleadged by vs, so must it bee forsooth the word of the Devill; but as by them, so only shall it be the word of God.

Upon this ground and distinction of theirs, I doubt not but that blasphemous *b¹ Dorhoff*, hath made an alteration in the beginning of our *Creede*, and in steede of, *Credo in Deum, patrem omnipotentem, creatorem caeli & terra*, hath substituted, *Credo in Diabolum, carnisicem, orci potentem, corruptorem caeli & terra*. For if scripture alleaged by vs, be *verbum Diaboli*, what is our belife? What our religion?

You see of what validitie proofes drawne by vs from holy Scriptures for the confutation of any popish point, are in the estimation of some Papists. They hold vs for *Heretikes*; and consequently the sense of scripture which we bring, to be no sense of scripture.

Hence is it that the Author of the short Narration,
how

colloquium
mat. apud
bert. de
acip. lib. 1.

colloq. Ra-
on. Rung-
a.

colloq.
mat. vbi
ra.

osius de
ressio Dei
no.

ghius co-
r. 3. de Ec-
sa.

udov. Ca-
Lateran.
ckius.

ghius Hi-
r. 1. 3. c. 3.

osius,
etier. & c.
podix. 1.

cf. 8. p. 131

how *Henrie* the vi. late King of France and Navarre, sent his Embassadors to Pope *Clement* the viii. for absolution from his heresie, tels vs; that though some doe maintaine the king to hold his kingdome immediately from God, yet that at Rome this is accounted a very ridiculous matter. It is evident to be so by *Cardinall Bellarmine*, who in his first booke de Romano Pontifice, cap. 7. parag. Postremo, distinguishing betweene secular and ecclesiasticall soveraignty, affirmeth that the Ecclesiasticall is a solo Deo, & de iure divino from God alone, and by the law of God; but the secular is from mans institution, and de iure gentium, by the law of nations. If we marke the antithesis, and opposition betweene the lawe of God & the law of nations, as also between the soveraignties Ecclesiasticall, and secular, we must needs acknowledge it for *Bellarmines* opinion, that kings holde not their kingdomes immediately from God. This his opiniõ is more clearly set downe in his booke de Clericis, cap. 28. parag. Ad confirmationem. His expresse words there are; Regna non sunt de iure divino, sed de iure gentium, & proinde mutabilia sunt. Kingdomes are not by Gods law, but by the law of nations, and therefore are changeable; whereupon dependeth his treasonable doctrine delivered in his fifth booke de Rom. Pontif. cap. 8. where among other things, Parag. Præterea, he affirmeth, that not only Princeps Episcoporum, the Pope, but Episcopus quilibet, every Bishop, though but the Popes vassall, may use temporall power over kings; and enforce them to make lawes, yea and for some causes depose them too, as appeareth by the precedents of that chapter. But this and other like proditorious assertions there, and elsewhere broached, and defended by *Bellarmino*, & others of that faction vpon this ground, That kings do not holde their kingdomes immediately from God, I now let passe.

The immediate dependencie of kings, and their king-
domes vpon God (howsoever at Rome it be ridiculously
entertained) hath already bin proved, and warranted suf-
ficiently to such as do belecue the scriptures. Unbeleeuers
I much heede not. Yet if any will that the authority of the
ancient fathers be produced, let such know that ^a *Irenaeus*
in his 3. booke *aduersus haereses*, & ^b *Tertullian* in the 2. cap.
of his booke to *Scapula*, & ^c *Opratus* in his 3. booke against
Parmenian, and ^d *S. Chrysostome* in 2. *Hom. ad Pop. Antioch.*
and ^e *S. Ambrose* in his *c. Apolo. of David*, and ^f *Austin* in his
4. booke de *Civ. D. cap. 33.* and *Pope Gregorie the first* in an
epistle of his to *Mauritius* the Emperour, do all stand very
effectually for the imperiall authority of kings immediate-
ly derived from God.

How this point hath beene maintained for these last
500. yeares by *Venericus Vercellensis* in his booke de *unitate*
Ecclesiae conservanda; by the *Leodienses* in their epistle a-
gainst *Paschalis* the second; by *Parrhisius* in his treatise de

Ad utilitate
entiliu ter-
enim regnu
ostum est &
Deo, sed non
diabolo, &c.
Christianus
nulli est ho-
is, nedu Im-
peratoris;
quem scien-
a deo suo co-
stitui, neces-
se est ut & ip-
sae diligat & re-
veretur, &
sibi honoret, &
essalium velit
eo. cum toto Ro-
ghmano Impe-
rio quoque
sa. Seculum sta-
udbit. — Colim-
a. L'ergo & Impe-
ckitratorem sic,
gh quomodo &
r. l. nobis licet &
ostipfi expedit.

ut hominem à Deo secundum, & quicquid est, à Deo consecutum, & solo Deo minorem.
Hoc & ipse vult. Sic enim omnibus maior est, dum solo vero deo minor est. Et Apologet.
cont. gent. cap. 30. Sciunt [Imperatores] quis illis dederit imperium, sciunt quia homines,
quis & animam. Sentiant enim Deum esse solum, in cuius solius potestate sunt, a quo sunt
secundi, post quem primi, ante omnes & super omnes deos, Quid, ni? Cum super omnes
homines qui ubique vivunt, & mortuis antistant. ^a Super Imperatorem non est nisi so-
lus Deus qui fecit Imperatorem. ^b L'usus est [Imperator] qui non habet parem ullum
super terram, summitas & caput omnium super terram hominum. ^c Cap. 4. Qui tenen-
tur legibus, audient suum negare peccatum, dedignantur rogare indulgentiam, quam pe-
tebat [Rex David] qui nullis legibus tenebatur humanis, & ibid. cap. 10. Rex utique erat,
nullis ipse legibus tenebatur, quia liberi sunt reges à vinculis delictorum. Neque enim ul-
lis ad poenam vocantur legibus tunc imperij potestate. Homini ergo non peccavit cui non
tenebatur obnoxius. ^d Deus igitur ille felicitatis auctor & dator, quia solus est verus
Deus; ipse dat regna terrena & bonis & malis, &c. ^e Lib. 1. cap. 100. indi. 11. *Mauritio*
Augusto; Ego verò hæc Dominis meis loquens, quid sum nisi pulvis & vermis. Sed tamē
quia contra autorem omnium Deum hanc intendere constitutionem sentio, Dominis ta-
cere non possum. Ad hoc enim potestas super omnes homines Dominorum meorum pie-
tati coelitus data est, ut qui bona appetunt adjuvantur, &c.

pastorale regale & papale by *Nikolaus Burgius*, by *Plautus*, by *Cassianus*, by *Theodoricus de Niern*, by *Franciscus de Bachellet*, and others, they, who haue perused that profitable volume see our by *Sinon Schardius* concerning *Imperiall* Iurisdiction; authority, and praeminence, cannot but see. And how it is in this our age vpholden against all gainesayers, not only here a line and there a line, but booke vpon booke published by the now-Mirror of kings, by our Bishops, & by others (eminent for their learning) as well within this land, as without, shall make it well knowne to the childre that are yet vnborne; who in their day (moved by the same euident of Gods word, whereby wee are moved) shall ioine their assent to ours, & teach their children also, that *Kings doe hold their kingdomes immediatly from God*. You haue my doctrine.

It may serue to check that man of sinne who intrudes himselfe into Gods right, and takes vpon him the Sovereigntie over all kings and people; and claimes absolute and vncontroleable autoritie, to giue & to take away (*imperia, regna, principatus & quicquid habere mortales possunt*) to giue and to take away empires, kingdomes, principalties, and whatsoever mortall men can possesse or haue. This was the expresse challenge of *Pope Gregory* the 7. in his execration against the Emperour *Henry* the 4. as it is set downe by *Platina* in that Popes life. Were his successors lesse arrogant? I suppose not. See but the Bull of *Pope Alexander* the Sixt, containing his donation of the west Indies to *Ferdinandus* king of Castell and Leon, and to *Isabella* his Queene: we *de nostra mera liberalitate*, of our meere liberalitie, and of the fulnesse of our Apostollicall power, doe giue vnto you, your heires, & successors, *kings of Castell, and Leon* for ever, all *Ilands* and *firme lands*

detected or to be detected from one hundred leagues beyond the *Agores* towards the west and south, together with all their dominions, cities, castles, places, farms, rights, jurisdictions, appurtenances whatsoever. This was a largesse so transcendent for the vanitie thereof; that (as ^c *Beneo* writeth) an infidell king *Attabaliba*, king of *Peru* could by the eie of reason discover it, and giue it this censure, *Pontificem insigniter fatuum, & impudentem esse, eo facile prodigiū aliena tam liberalis, & largiatur*: that the Pope was passing foolish & impudent, so liberally to giue that which was none of his owne. A like vanitie did *Sanctius* brother to the king of Spaine, and elect Generall for the warre against the Saracens of *Egypt*, take in another Bishop of Rome, as ^d *Petrarch* affirmeth. The bishop of Rome caused it to be proclaimed in his consistory; that hee bestowed the kingdome of *Egypt* vpon *Sanctius*; *Sanctius* understanding by his interpreter this fauour, for requitall commaunded that the Pope should by and by bee proclaimed *Great Caliph of Baldach*. So perfumed he the sonne of pride with his owne smoke; for he knew full well that the Pope could no more make him a King, then he could the Pope a *Caliph*. But Popes, and *Bopish Divines*, and *Canonists*, and all *Clawbackes* of that See, maintaining that the Pope hath euen *iure diuino*, by the law of God, so large and faire a patrimonie, as is the Monarchie, and Soveraigntie over the whole world, in all causes, both *Civill* & *Ecclesiasticall*, they all stand convicted of *falsehood* through the truth of this sacred doctrine; *Kings doe hold their kingdomes immediately from God.*

Immediately from God? Let then the honour be Gods; and let our hearts be powred out to giue due thanks to him for placing over vs our Gracious King, King *JAMES*:
of

1st Nov.
1.3.c.3.p.

De reb. Mc.
Grand. lib. 2
1.3.c.22.

of whom we may as truly say as the Israelites did of their David, *et cetera*. Then hast thou him blessing for ever. Aged *Leontius* Bishop of Antioch (as it is recorded by *Socrumen Ecclesiastich* *lib. 3. c. 20.*) pointing to his gray and white haire, said vnto some that were present with him, *multum est quod tuus huiusmodi coloris huiusmodi (nunc in melleto) michi mire will follow: he meant sedition and trouble.* But God hath done better by vs. The white snowie haire of our late aged Sovereign were in her full time dissolved. But God his wonderfull providence, contrarie to the desires and expectation of many, so ordered matters then, that no trouble followed. The Lord left vs not as sheep without a shepheard. *et cetera*; we are the same sheep still to be lead forth to the waters of comfort, though there be another shepheard. The Lord did set King *JAMES* to be vnto vs *blessings for ever: blessings temporall and spirituall. Temporall*; for through him wee are delivered from all feare of forraigne enemies, & judgement, and iustice are executed to vs for the quiet of vs all. And *spirituall*; for the worship of God is every where within his dominions promoted according to the word of truth. And this blessing is *for ever*: for hereby are we fitted to that eternall inheritance in the highest heavens, I will not now make a panegyricke to extoll his Maiestie for his *Clemencie, Equitie, Bountie, Pities, Learning, Theology*, and other kingly parts: the time forbids me, and bids me to conclude. My conclusion shall be no other, the prayer for his Maiestie, that God would be pleased to giue him *vitam longam, regnum prosperum, prolem felicem, vitam aeternam*, a long life, a prosperous raigne, a happy progeny in this world, and in the world to come life eternall.

* In verborum
Christophori
fonti & Ge
nazi, cap. 1.

* Numanus
ad Scipionem
apud Plautum
Apophtegma
Rom.

Holy Lord, stablish the good worke, that thou hast wrought in him: visite him as thou diddest *Moses* in the bush, *Iosua* in the battell, *Gedeon* in the field, *Samuel* in the temple. Be thou vnto him in his counsell wisdom, and in all his waies his *rocke*, his *fortresse*, his *deliverer*, his *God*, his *Strength*, that the hand of violence, of rebellion, of treason touch him not. So shall we vnder his governement lead a quier, and a peaceable life in all godlinesse and honestie: wherein whē we shal haue finished our race with cōfidence we looke to be delivered from this bondage of corruptiō into the glorious libertie of the sonnes of God; at what time our vile bodies shall be changed, & shalbe fashioned like vnto the glorious body of our Lord & Saviour Iesus Christ. Even so bee it blessed Father, for the same Iesus Christ his sake, to whom with thee in the vnitie of the holy Spirit be ascribed all praise and power, might & maiestie, dignitie, and dominion for evermore. Amen.

FINIS.



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